

Wellesley College News

VOL. XXXVI

WELLESLEY, MASS., JANUARY 26, 1928

No. 15

STUDENTS PLEAD FOR MORE FACULTY DRAMATICS

"If it's tradition you're wishin', it's the only, only place to go." The Alumnae verified the song at Wellesley's fifth Tradition Night for the undergraduates, illustrating graphically in speech and action. For the first time in six years Wellesley was treated to a faculty performance.

"Gambols of the collegiates in the 90's are not interesting to modern youth," maintained Miss Margaret Merrill '99 and then proved herself to be entirely mistaken in virtue of her entertaining sketch of Wellesley in the past. There is about reminiscence a pleasing mixture of mustiness and novelty, awe and amusement that appeals to the inquisitive. To hear about College Hall and the myths and ideals that eling to recollections of it, somehow, produces that same exciting sensation which came to you when you burrowed in the trunks of an ancient attic or first paged the family photograph album. Miss Merrill, who has among other activities taught and become principal of a New York school, gave us swift snapshots of "the old college days" when it was indecent to speculate on your grades, a telephone call was a sensation, and Harvard swains were only allowed to flatter Wellesley with their presence on Saturdays and Mondays. She hinted that the enforced domestic work, abolished in 1896, was hardly liv-

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Miniature of Ithacan Home To Be Shown at Art Museum

From January 26 to February 2, by the courtesy of the Art Department, Mrs. Mussey is exhibiting in the Farnsworth Museum a miniature reconstruction of the House of Odysseus, which has already roused much interest during its stay at her home. Mr. Henry Talbot, who has designed and made it with great ingenuity, has worked out its plan and the details of decoration and furnishings mainly from study of the Homeric poems, especially the Odyssey, but has also availed himself somewhat of the reports of discoveries in the prehistoric sites of Greek lands. The interest of the model lies especially in its clever adjustment to the tales connected with Ithaca, rather than its archaeological accuracy. Mrs. Mussey will be at the Museum during the afternoon of January 27, to explain its various parts.

A mental walk may be taken through the house by removing the roof. One enters by what David DeKruif has already named the sun parlor. There is the special entrance through which the cattle are driven to slaughter, and inside a smudge of blood and already tanned skins suggest that the animals have met their death. There is the room in which Penelope received her suitors. Her weaving room, with her well-known piece of work, her private rooms, the women's rooms, the suitor's chambers, the store rooms, all are here. Each part of the house is furnished to scale. Wine jugs abound in the reception room, and there are also spits on the fire to provide the gentlemen with more substantial nourishment. There are ingeniously contrived tables, reclining benches, cups, washbasins, pitchers, chests. In the main room is the dog that recognized Odysseus upon his return from his wanderings. Mrs. Mussey has done almost all the furnishing of the house, while some public-school children and members of Pine Manor and Dana Hall have helped in a small measure.

Boston Public Library Had First Modern Plan

"During the first half of the 19th century the improvement in social conditions was accompanied by an intellectual awakening. The public school had been firmly established and a reading public was slowly forming. The craving for knowledge under the inspiration of the modern scientific spirit grew constantly stronger and the scholar gradually acquired a wider influence in the life of the people."

By the middle of the century various proprietary libraries had been established in different parts of the country. Massachusetts had 78, with a total content of 200,000 volumes. But these were not sufficient for the needed extension of the public educational system. The lack of proper facilities for literary research required more libraries for the people organized under more liberal conditions.

The British House of Commons in 1849, appointed a special committee to report on the best means of extending the establishment of libraries freely open to the public in the large cities of Great Britain and Ireland. The report was published and favorably affected opinion in America. Peterborough, N. H., Orange and Wayland, Mass., were the first towns to organize libraries dependent upon municipal support; Boston was the first large city to establish a library with institutions similar to those of today.

"At the foot of the main stairway of the library just beyond the last signs of the Zodiac, are several names inlaid in brass letters in the marble floor; Bates, Bigelow, Everett, and some others all enclosed in a circle made of two branches of laurel." The last name, that to the right of the jolly, capering Goat is Vattermare. America knew him as M. Vattermare, an earnest little Frenchman, "the humble missionary of the Intellectual Union of Nations," but throughout Europe he was famous as Monsieur Alexandre, Ventriquoist. Leaving behind him the Crowned Heads with whom he was accustomed to consort, he came to America, devoted to an ideal of International Exchanges between Libraries. In Canada and the U. S. he preached the development of libraries before societies of young men and was received with enthusiasm everywhere. In Boston the society was moved to immediate action and, drawing up a resolution which declared "That as Boston has the reputation of being the first literary city in the Union it behooves her citizens not to jeopardize that reputation by refusing to do what other cities with less pretensions have triumphantly achieved", communicated through influential citizens with the City Council.

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Claudel Remembers His Stay At Wellesley With Pleasure

We believe Wellesley should be duly complimented to read the following extract from a letter from Ambassador Paul Claudel to Mlle. Mespoulet, in which he refers to his visit to Wellesley. Our memories of M. Claudel are so pleasant that we are glad to know that he enjoyed his visit as much as we did: "Chère Mademoiselle,

"J'ai été bien peu reconnaissant de l'aimable accueil que m'a réservé Wellesley, sa président, ses professeurs, ses élèves et vous-même surtout, de ne pas vous avoir écrit aussitôt. Mais j'étais accablé et il a fallu que l'aimable image que vous m'avez envoyé pour la Nouvelle Année me fit des reproches incessants pour que je me décide à vous dire quel beau souvenir je garde de cette charmante journée de jeunesse et de soleil."

"Claudel."

COMING EVENTS

The Alliance Française will meet at A. K. X. tomorrow evening. The words of popular songs will be learned as a start toward a new goal this year,—a more thorough knowledge of French songs. After the presentation of Molière's *Les Précieuses Ridicules* in costume, Theodate Johnson will sing. A social meeting follows as usual.

Miss Camble is to give the second of her two annual Hygiene lectures at Billings Hall tomorrow afternoon. As in the last two years, the subject will be Mental Hygiene, including discussion of fobias, obsessions, and mental conflicts.

The following programmes have been planned for the society meetings on the evenings of January 28th:

Agora:

Li Ying Shen will speak on the Youth Movement in China.

Gertrude Guenther will talk on the German Youth Movement.

Alpha Kappa Chi:

Miss Lockwood will read one of the Greek dramas.

Phi Sigma:

Mrs. Loomis will discuss the chevalerie legends of the Moven Age in respect to their backgrounds.

Shakespeare:

Various phases of the life of Henry VIII, will be discussed.

Tau Zeta Epsilon:

The following pictures are to be given in tableaux:

Miss Alexander	Whistler
The Little Rose of Lyne Regis	Whistler
The Ballet Dancers	Degas
The Boy with the Sword	Manet
The Actress Regane	Besnoid

Zeta Alpha:

The second act of Booth Tarkington's "The Intimate Stranger" will be presented; the audience will receive resumes of the other acts.

One Idea Suggests Another

To the Wellesley College News:

I whole-heartedly approve of last week's editorial with its suggestion for including a stenography course into the senior's second semester curriculum. But I offer what seems to me a still better idea—Would it not be well to require stenography for entrance into College. This year I have a typewriter for the first time in my College career. It has already proved invaluable to me, and though I am still struggling with the two finger method I wonder how I ever managed without one. How much easier it would be for both instructor and student if College freshmen arrived armed with typewriters and proficiency in the use of them.

1928.

Notice

The arrangement for the midyear period this year differs slightly from previous years in that two whole weeks are reserved. On the first and last days of the period, namely, Monday, January 30 and Saturday, February 11 there will be no academic appointments.

Mary Frazer Smith,
Schedule Officer.

Amherst Presents "March Hares"

Friday, February 17
Under Barnswallows Auspices

Junior Prom Play, open to whole College. Center block reserved for Juniors. Dancing until 12 o'clock.

Mrs. Vanderlip Lists 1928 Election Issues

On Monday afternoon, January 16th, Mrs. Frank Vanderlip, former president of The New York League for Women Voters, spoke to The Liberal Club on what the progressive woman should expect from the 1928 presidential platforms. Mrs. Vanderlip emphasized the need for source instigation of the policies desired by personal contact with election district members rather than trusting to the eleventh hour, "back room" machine policies to draw up our platform. Deprecating the often too casual writing of our programmes, Mrs. Vanderlip named over the possible planks that she would like to see incorporated into the 1928 platforms.

Roughly classifying her possibilities under internal and foreign policies, the speaker first mentioned legislation regarding children. An adequate appropriation for the Children's Bureau, a federal rather than a state education bureau with one minimum requirement of schooling in each state, a united unit for the health department rather than the three departments now in existence, and a Child Labor Act for the mutual protection of Children and of Inter-state Commerce were among Mrs. Vanderlip's suggestions.

The present unequal divorce laws, birth control and capital punishment are all matters that merit research work in the new administration. Strongly adverse to undue army and navy appropriations, Mrs. Vanderlip would utilize such money for educational purposes. She also felt that our 1928 candidates should join with Colonel Lindbergh in booming commercial aviation. Armaments, the source of big war profits, should be removed from the hands of private concerns.

In connection with water power and deforestation, Mrs. Vanderlip gave Smith his due in emphasizing the excellent work he has done in this line in New York state. A question which the speaker felt should not be but would be ignored, by both parties is Prohibition or Law Enforcement. Labor legislation and federal pension provision are topics which should at least be considered.

In reference to our prospective foreign policy, Mrs. Vanderlip said:

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Library Seeks Cooperation In Use of Reserved Books

Do you have difficulty in finding reserved books? And do you know that the librarians feel as badly about it as you do? Also that unless you do your part they are powerless to help you?

It seems little to ask of each student that she should return the reserved book which she has been using to the shelf from which she took it, yet on a recent Saturday afternoon, nearly a hundred reserved books were gathered from the tables in each of two rooms in the library. Books belonging downstairs are carried to the Brooks Room and the Newspaper Room and left there only to be found by accident or after diligent search by a member of the staff whose time is too valuable to be wasted in this way. At present the student assistants who have been employed to help us in the library have one after another given up their work here because of the pressure of their academic work. Consequently it is all the more necessary for the student body to cooperate in a very important service to the college community. The library staff does its best, but there is a limit to our strength and time.

Ethel Dane Roberts.

COLLEGE A STUDY IN SOCIAL JUSTICE

Are College Graduates Costly Products For the Community?

ARE THE UNFIT FIT?

The stock of literature dealing with the college is steadily increasing, and of late the printed comment seems to be directed more and more to the problem that is facing our colleges and universities, in view of the fact that the demand for higher education is much greater than the facilities will permit them to supply. This problem is aggravated by the fact that in the opinions of the commentators so many of those admitted to colleges and universities are either unwilling or unable to take full advantage of the intellectual opportunities offered them, and yet each person of this type by virtue of his presence in college is excluding from those intellectual facilities three or four other persons, among whom there might be an individual who would be better fitted either through ability or inclination to take advantage of the opportunities offered, and who would emerge from college with a greater power of benefiting the community to which the college is a considerable expense and drain. We, perhaps are too close to the situation to

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Zung-Nyi Loh, Wellesley '24 Showed Loyalty in Nanking

The following extracts from a letter received from Rebecca Griest, 1912, until recently a teacher in Ginling College show the loyalty, clear-headedness and resourcefulness of one of Wellesley's daughters during the terrible experiences of last March in Nanking.

"The Chinese teachers and the students stood between us and the soldiers for about four hours and then arranged for us to get away. They saved us from any immediate contact with the soldiers; they later would not leave the college, and through the dreary weeks and months that followed by sticking there preserved the material college although they said 'we do not stay to preserve the buildings; we stay to preserve the spirit.' Ginling's campus is the one untouched spot in Nanking, visitors write to us.

"I can't close this letter without a mention of Zung Nyi Loh. It was she who dashed into the faculty house her face tortured, on the morning of March 24th, crying 'Miss Griest, they are killing foreigners. You must hide.' It was she who went to every laboratory and class room and ordered the foreign teachers to the faculty house at once. When we came to leave the campus for the men's university she went to the college treasurer and asked him where the important things were. He repeated the safe combination to her and she retained it in her head and was thus able to get out the contents. When she heard that we had to leave Nanking she at once gathered students and packed some clothes from each one's room and had them waiting for us as the group left the city a half hour later. It was marvellous the way each of those young teachers worked that day, but none had clearer heads than she. For weeks afterwards she stayed at Ginling helping, and then her heart began to fail and she was forced to stop and go home. She is not there this year. We can well be proud as Wellesley women of this Chinese Wellesley woman."

MOTION PICTURE HOUSES NEED A WOMAN'S TOUCH

Are moving pictures an art? It is a moot question, and doubtless one over which even the Hollywood hierarchs differ among themselves.

One can picture Greta Garbo, Emil Jannings and perhaps a handful of gifted directors and scenario writers doing great things for their art, but at the producer the imagination fails us; his seems only the art of making money and bribing artists with fabulous salaries.

One expects, in a community which does not depend upon the cinema for its sole recreation, to find frank expression of opinions which show intelligent regard for the matter.

Are moving pictures an educational force? The answer in the affirmative has been unanimous among thinking people ever since the appearance of the well-known long-run pictures which have so materially advanced the claim of the silent drama to a place among the arts of civilization.

How far does Wellesley, a college designed to give education in the arts, grant recognition to the moving pictures as either the art which under intelligent control they will surely come to be, or the vital force in the education of old and young which they already are?

And assuming that it does grant such recognition, to the extent of equipping Alumnae Hall with a projecting apparatus and showing several well-attended films during the year, such as *Grass*, *Stark Love*, or *Potemkin*, has the obligation then been entirely filled?

Mr. Adolph Bendsley, manager of the Community Playhouse, is keenly alive to the latent possibilities of the motion picture art and to the necessity for more careful selection of pictures.

In a recent interview granted a NEWS reporter, he said, "There is a crying need for the interest of people of education and discriminating taste. Local moving picture theaters have too long been run by men who either exercise no choice in the films they show or else are prejudiced in their selection by the money in the game."

Mr. Bendsley, even more than most managers, is faced with the necessity of providing pictures suitable for children, which will at the same time interest their elders.

"My son and I feel," he said, "that women of education and initiative should be peculiarly adapted to the work of theater management, or of selecting films for educational institutions. Particularly is this true in a community such as this where disinterested efforts to show only high-class, clean, artistic films are obviously appreciated by the citizens."

"Wellesley College could exert a perceptible influence out at Hollywood, were it to commit its criticism of the movies to paper and send it to the dictators; for criticism, always valued, would carry much weight when endorsed by the name of one of our large educational institutions, or by some of its students."

MRS. VANDERLIP LISTS 1928 ELECTION ISSUES

(Continued from Page 1, Col. 4)

eign policy she spoke first, but, not very hopefully of the League of Nations. The World Court, however, the powers-that-be must not ignore. A dilly-dallying policy is worse than none. A very definite promise to put through our connection with the World Court must be incorporated in the new platform.

As to the Latin American Republics the Cuban Conference will probably yield at least one plank. The speaker went on to point out that after February 5th our temporary treaty of amity with Turkey will have ended; the new administration should put back our diplomatic relations on a sound basis. In our big question of Immigration, Japan should again be on the same footing as other nations. These ever important issues of Foreign Trade and Tariff Mrs. Vanderlip did not have time to discuss but merely indicated their inclusion in the 1928 platforms.

STUDENTS PLEAD FOR MORE FACULTY DRAMATICS

(Continued from Page 1, Column 1)

ing up to the original aim of Mr. Durant, who in instituting it wished to show the dignity in manual labor, and she recalled one senior who tripped up and down the stairs in her long negligee and thus completed her job of dusting the steps.

Certainly Wellesley was more of a nucleus, less scattered in interests and space—when the girls were allowed only one trip to town a semester, and this centralization is reflected in the feeling of the alumnae for "the Center" and College Hall as a building. Mr. Durant believed association with beauty to be an important factor in education, and he did not stint in providing an environment which emphasized it by carvings on the staircase and Wedgewood china. Which moves us to believe that we have not gone forward in all things!

Mr. Durant's splendid idealism had realized a woman's college when "it was unthinkable to educate shes," and then as now there was the excitement at mental and intellectual awakening, and more or less the same standards of scholarship.

Glorifying the Wellesley Faculty

Mrs. Marie Warren Potter, President of the Alumnae Association, prefaced the *Man Who Married a Dumb Wife* by indicating that the faculty had consented to perform after much persuasion. May they then rest assured that their efforts were not in vain. To see our President in sweeping green velvet robes, a peaked cap and liberal daubs of make-up is not often a part of our college life. The rest of the administration was not unrepresented. Miss Tufts was as genial and smiling in the part of a surgeon as when she actually "operates" at room-drawing. The Dean of Freshmen looked charming and registered an appealing glance which actually flavored of a close-up in the movies, especially as regards her eyes.

As for Miss Mary Frazer Smith, we confess she was in a part far different from her more terrifying role of College Recorder. But the Library staff was not to allow all honor to the Ad. Building. Miss Weed "prima-donnad," and Miss Ellery made a small part important by her spirited acting. The Science departments proved that they have talents outside the laboratory. Miss Ferguson, who, rumor tells us, had taken much time and laborious preparation for her part, executed it with éclat. For silhouette work and pantomimic interpretation, Miss McDowell and her partner, Miss Munroe, were in a class by themselves, although much should be said about the atmosphere created by two scientific chimney sweeps. Miss Wilson, too, had a fine stage presence and did honor to herself. It was left to the House Mothers to uphold the "leads," which they did most nobly, on a level of acting which might be comparable to the leading theatrical companies to-day, such as the Theatre Guild, Barnswallows, and a few more.

Even the hardened NEWS critic noticed individuals whom we predict will be heard from some day if they pursue a career behind the footlights. Mark our words, Broadway will hear about Katherine C. Balderston yet. It is not often we wearied reviewers are delighted with such a fresh bit of acting. Not to mention the more delightful spectacle of seeing someone who gives quizzes at 11:40 on Saturdays being boxed on the ears. For a Phi Beta Kappa, Miss Fletcher was an exceedingly fine chickweed man, and the other vendors belied their high academic stations as well. But it was Miss Gamble who "stopped the show" by simply coming on the stage as a Bun man in the finest of starched white hats and cheery costume that set off her cherubic contentment. The rips of applause quite drowned out her lines. Another happy moment was to see the spritely little maid kissed successively by Miss Ferguson and Miss Balderston. In fact the ribald drinking scene was quite perfect especially when someone asked Miss Tufts if she wouldn't have a drink and she replied, "Most happily!"

The finish and polish of the performance was because of the work backstage done by Producer A. I. P. Wood and Coach E. Moses.

The undergraduate sense of humor appeared, not only in the hilarity of the audience, but in the President's box where Martha Biehle as "Pres Pen." and J. Bailey as Miss Waite caused a stir by arriving—with escorts! The mysterious and extremely dashing men, however, turned out to be Sue Shepherd and Sally Loomis.

There is one extremely bad feature about Tradition Night on the whole. It doesn't come often enough.

BOSTON PUBLIC LIBRARY HEAD MODERN PLAN

(Continued from Page 1, Column 2)

Without any difficulty Bills were passed by the Legislature which authorized Boston to organize and maintain a Public Library. Gifts were very early received from the city of Paris, and M. Vattermare was appointed International Exchange agent. Other contributions were received from Governor Everett and Mayor Bigelow. Since negotiations with the Boston Athenaeum failed, a new and entirely public library was formed and quartered in a Mason Street Building.

After a slight lapse in interest the library began to expand rapidly and soon grew too large for its small space. Joshua Bates, a prominent merchant of Boston in 1853, donated \$50,000 for a new building. He stipulated that this should include the large reading room which is now known as Bates Hall. In 1855, the corner stone was laid and in 1858, the building dedicated. Since then the library has been continuously in operation except the few days in 1895, when the move from Boylston Street to Copley Square took place.

The breadth of view shown by the founders entitles them to be called the fathers of the public library movement. Although experimental in the beginning the influence of the Boston Public Library has been widely felt; the direct and indirect results constitute an important element in the municipal progress of the last 50 years.

From H. G. Wadlin's "History of the Boston Public Library," and "More Books," a publication of the Boston Public Library.

SOOTHE THE STUDENT'S MIND WITH ORGAN MUSIC

"To the student who has been cramming for a week, the sweetest music in the world is the sound of the bell announcing that the examination is over. Whether or not he has passed, says the *New York Times*, at least the extra hours of hard digging are over and he can do nothing more about it. At Rutgers University the Faculty have not relied on that sound alone as a tonic for weary spirits. During the days of mid-year examinations they have planned to have organ music to help students, too tense and worried over their work, to relax and rest. At 4:30 each afternoon, the chapel organ will offer a half-hour's balm for frayed nerves.

"No program has been given out, but it would seem that lullabies, serenades, slow and dreamy music, might be appropriate. The organist should avoid ballads or folksongs because they would recall "English Lit." and no military marches should be played, for they would bring thoughts of war and dates and generals and all the horrors of history. Sweet, simple, soothing tunes would be the stuff to give them."

COPERNICUS IN PITTSBURGH

A stone from the University of Cracow, described by the *Pitt Weekly* as "alma mater of Copernicus," has been promised for the Commons Room of the University of Pittsburgh's Cathedral of Learning. The University will try to have symbols representative of the outstanding universities of the world in the Commons Room, especially of foreign universities whose students have studied at Pittsburgh.

New Student.

Filene's

The strictly tailored adds a whimsical touch and becomes semi-dress in class-time - tea-time
DRESSES
\$18.85

They are admirably designed for college life, with its rapid transits from the last class to the first train. Tailored enough and elaborate enough to be smart for any day-time function.

—One model is a practical two-piece dress with the new Vionnet neck line and pleated skirt. But it is made of finely checked wool Georgette and thus becomes softly luxurious.

—Another dress has a smart blouse of fine jersey—but is piped with a dashing printed silk, adds a jaunty triangular scarf and a pleated skirt of the same print and takes its place as a bridge party costume.

—And it takes imagination to admit that the third model is tailored at all. A charming plaid silk blouse over a finely pleated skirt of navy blue crepe-de-Chine, bordered with the same plaid, and finished with a wide black suede leather belt.

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WILBAR WELLESLEY SHOP
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Of Black Satin
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All Silk Chiffron Hosiery, new colors \$1.39

Fashion's newest creations are to be had here at six dollars a pair. Over night service on all in stock shoes.

Wilbar's

562 Washington Street, Wellesley

TRADITION NIGHT PROLOGUE

This worthwhile advice, showing depth of wisdom and expressed in euphonious verse, which formed the Prologue to *The Man Who Married a Dumb Wife*, was written by Anne K. Tuell.

It ill becomes folk of our age
To speak in public on the stage.
We have no skill. We do not venture
To vie with students. Spare your censure.

But every teacher reverend
Knows how on platform to pretend.

We offer then for your delight
A drama on Tradition Night;
For Wellesley's very best tradition
Is not to shrink from competition,—
But play your part, and be prepared,
And don't let them suppose you're scared.

Our comedy's with meaning rife—
"The Man Who Married a Dumb Wife."
It bears without obliquity
The sanction of antiquity.
Do not mistake it for a trifle.
The writer ancient tomes did rifle,
And conned, prospecting for his play,
A well-worn page of Rabelais.
For in the drama, we surmise,
It's quite all right to plagiarize.
The author takes—and we admire—
Just what he thinks he might require,
And Jonson, fit with gods to sup,
Once stole a sip from this same cup.

A judge, you'll see, of great repute,
Who, wedded to a lady mute,
Bespeaks a leech to operate
And loose her tongue,—but all too late—
He finds it past the surgeon's skill
To render it a moment still.
So, to relieve his frenzied dread,
They make the husband deaf instead.
The wife, after some dalliance,
Goes mad for lack of audience.

Lo, here the wont of men we find
To lay the blame on womankind
For all the ills the flesh is heir to.
They have no mind to own a share too.
"Just like a woman."—Thus they poke
The same old immemorial joke.
Adam, save for a woman's vice,
Were comfortable in paradise.
Proud Samson met Philistine snare
Because Dalilah cut his hair.
Great Antony, ambition-tost,
For Egypt thought the world well lost;
And Chanticleer, the cock of story,
Fell on a day of summer glory,
And all because his wife, it seems,
Dame Partlet, took no stock in dreams.

But if we stop to think a minute,
This time there may be something in it.
The woman of our history
Had naught of wit and dignity,
And when she could express herself,
Her words were but of worldly pelf,
Of velvet and of vanity,
Of gossiping and frippery.
The folly of a life broke loose;
Her words betrayed her—for a goose.

But ye be women nobly gifted,
With thoughts acute and finely sifted.
Let your daily conversation
Show your higher education.—
Show it—but in moderation.
See that ye speak with reverence,
With depth, with meaning, and with sense,
With erudite apology,
Of grammar and geology,
Of Greek and entomology,
Of Ec., of Psych., of Zo., and Math.,
Of Lit. and Comp.—and whose hath
Completed what she has to say,
Should silent be without delay.

Cast of Play

Prologue Ellen Fitz Pendleton, '86
Page Helen I. Davis, '12
Judge Leonard Botal Mary Wheeler, '88
Doctor Simon Colline Margaret C. Ferguson, '88-'91
Lawyer Adam Fumée Lucy Wilson, '09
Surgeon Jean Maugier Edith S. Tufts, '84
Apothecary Serafin Delaurier Florence L. Ellery, '88
Secretary Giles Katherine C. Balderston, '16
Blind Fiddler's Boy Lilla Weed, '02
Blind Fiddler Helen A. Merrill, '86
Catherine Hetty S. Wheeler, '02

Alison (servant) Flora I. MacKinnon, '07
Mlle. Grandière Frances L. Knapp, '02
Mme. de la Bruine Grace E. Davis, '98
Chickweed Man Carolyn R. Fletcher, '89
Watercress Man Eliza H. Kendrick, '85
Candle Man Ruth Hillyar, '22
Page to Mlle. Grandière Mary F. Smith, '96
Footman to Mme. de la Bruine Mary Cross Ewing, '98
Doctor's Attendant Louise S. McDowell, '98
Doctor's Attendant Evelyn A. Munroe, '97
Chimney Sweep Helen S. French, '07
Chimney Sweep Mary C. Bliss, '99
Bun Man Eleanor A. McC. Gamble, '89
Tart Boy Helen I. Davis, '12
Prompter Kathleen Elliott, '18
Coach and Manager Alice I. Perry Wood, '94

WHOLE "TONS" OF MAIL SWAMP
WELLESLEY SINCE REOPENING

We did not realize how popular we were until we read in the *Boston Transcript* that Wellesley girls have been swamped with mail ever since College reopened on January 4. The *Transcript* comments on the situation as follows:

"According to the superintendent of the Wellesley post office, two tons of papers and magazines which accumulated during the Christmas holidays were delivered on the opening day of Tower Court alone. During vacation the post office received 50,000 letters daily which had to be forwarded to students' homes.

"In giving other statistics, Mr. Fuller stated that during the college year an average of 5000 special delivery letters are sent to the Wellesley campus each month, making a total of 45,000 specials received during the entire term, 1250 each week and 180 a day. Three automobiles are kept busy all day long delivering these letters. Sundays are especially heavy days for the Wellesley postmen. Mr. Fuller remarked that the post office is more swamped with mail this year than ever before because Dana Hall and Wellesley reopened the same day."

PRAGUE TO BE SCENE OF 6th
CONGRESS FOR ART EDUCATION

"Local art schools and those throughout this country and Europe will join in the Sixth International Congress for Art Education, Drawing and Industry, to be held at Prague this summer, July 30-August 5, by invitation of the Czechoslovak Government which this year celebrates its tenth anniversary.

"In the beautiful old central European city, in conjunction with an international exhibition of work from schools of art, high schools, technical and elementary schools there will be conferences conducted in three languages. The following are some of the subjects: The importance of art in civilization, new methods of developing the sense of space, spontaneous expression of movement and the capacity of children for form and color and their appreciation of beauty.

"The exhibits from European technical schools promise to be of unusual interest with contributions by such advanced institutions as those of Hoffman, the German educator, and Cizek of Vienna and others from Sweden, Russia, France and also Germany, where the practicality of art education has especially been felt. Whatever other faults the former Kaiser had he was keen enough to see that one gifted ceramic maker in a town was enough to raise its importance and that three year courses were none too many for the production of the expert toymaker upon whom depended the development of an important national industry.

"The American exhibits which will be finally selected at the Eastern Arts Association convention at Hartford, in April, will consist in part of creative work by children, some of it being by young Mexicans on the southern boundaries of the country. A section will be devoted to Indian drawings and painting, for the congress will give attention to the ethnographical variations of youthful artistic endeavor as observed in various countries."

—Boston Transcript.



That careless swagger—
That College girl air
That unexcelled chic
IN A

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Have you seen the NEW Kashmir Ensemble, 25.00?

We've seen several of the girls wear similar ones even now with their silver fox scarfs. ¾ length coat of plain color kashmir, pleated skirt with striped metal shot slip-on sweater. Spring's new, smart colors. 25.00

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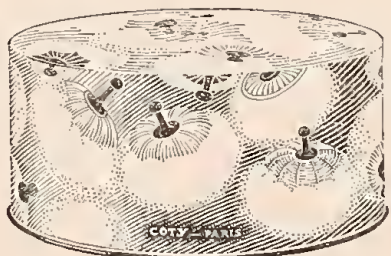
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AT WELLESLEY INN

"When dreary without
'Tis cheery within"

WELLESLEY COLLEGE NEWS

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Published weekly during the college year by a board of students of Wellesley College. Subscriptions, two dollars per annum in advance. Single copies, six cents each. All contributions should be made in the News office by 7:30 P. M. Saturday at the latest and should be addressed to Anne T. Peloubet. All advertising matter should be in the business office by 2:30 P. M. Friday. All alumnae news should be sent to Laura Dwight, Wellesley, Mass. All business communications and subscriptions should be sent to the Wellesley College News, Wellesley, Mass.

Entered as second-class matter, October 10, 1919, at the Post Office at Wellesley Branch, Boston, Mass., under the Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 30, 1919.

THINK IT OVER

"Industrial democracy" is a term which is becoming more and more common in recent years. It rolls off the tongue most agreeably, but just what does it mean? Whatever its meaning—and it seems to have various—it calls to mind a situation of real significance. The working conditions of the great body of industrial workers—especially with regard to their wages, which are insufficient for maintaining a decent standard of living—constitute a problem which will have to be met in the near future—and met by the college students of today. It is time that we began to think about it.

It has been said that the problem is evolving into a race between education and a class struggle. To the average student, placidly secure in the care of parents and college authorities, it seems beyond the range of possibility that the revolution in Russia could be paralleled in this country. But, on the other hand, how are the workers going to get better conditions unless they forcibly take them. It is here that education comes in. People who realize the existing conditions in industry are trying to educate society for a new social order of greater equality in the distribution of wealth, trying to rouse a new attitude towards industrial workers among those so fortunate as to be more favorably situated in life.

Much of the energy of these well-intentioned people is unhappily expended in sentimental talk of love and brotherhood. Unless we can find something practical to do about the situation, we are faced with the possibility of a violent attack upon our present industrial system. But what can college students do, one may ask. Recently a number of Yale men took an active interest in a New Haven strike by distributing a pamphlet giving the facts of the case, which had been kept from the newspapers. We do not advocate this line of conduct especially—incidentally, the students were arrested—but we do applaud the spirit. A more satisfactory way in which we may help is through the student-industrial work which is being carried on by girls here at Wellesley. And then after college, we might enter the splendid field of work within industry for the betterment of conditions there. We shall soon have to meet a serious problem. Think it over!

PATERNITAS IN FACULTATEM

In the *University of Washington Daily* we see an interesting example of collegiate puerility. The paper has summarized a series of articles which purport to criticize the work of the University, by blaming the faculty "for the lack of intellectual stimulus," and for having failed to "eliminate superfluous activities."

We gather that the students wish high school tactics to be pursued for four more years; that they expect the faculty to take the responsibility of making knowledge interesting so that Johnny won't throw spit balls all period. It is really appalling to admit that Johnny has not even progressed to the

point of realizing that all knowledge is not exciting—that a vast sum of colorless facts must be assimilated before Johnny is equipped to penetrate the finite. In addition, Johnny wants his extra-curricular activities regulated. Who started them anyway? And what did Johnny come to college for in the first place?

There are too many extra-curricular activities—Johnny is right about that. But which to eliminate? Who in Barnswallows would give it up? We, our selves would just as soon chloroform a favorite pup as give up NEWS. Ultimately the problem rests in the hands of the students who create the activities. And, with a note of optimism rare in this day, we think they are capable of meeting it. Didn't the Debating Club commit suicide?

Free Press Column

All contributions for this column must be signed with the full name of the author. Initials or numerals will be used if the writer so desires.

The Editors do not hold themselves responsible for opinions and statements in this column.

Contributions should be in the hands of the Editors by 10 A. M. on Sunday.

OUR INEXCUSABLE CRUDITY

To the Wellesley College News:

There is a word in the English language called "courtesy." Its definition is given as "politeness, civility, an act of respect." One of its synonyms is "refinement."

I might add that courtesy is generally considered one of the inherent instincts of a Lady—courtesy toward her inferiors, toward her equals, respect for her superiors both in age and mental achievements, courtesy toward life.

In a class in English Literature last Friday, the bell rang before the professor had finished her lecture. She had something very important to say, and by look and word she asked our indulgence for a few moments while she suggested a course to be pursued in our further study of the subject. She would not have kept us long—she never has.

There was a rustle of paper in the corner of the room farthest from the door, and a girl rose nonchalantly and strolled across the room in front of the teacher, obviously not bound for any place in particular, nor with any reason for such boorish conduct except that officially the period had ended and she was bored, and ambled out the door with all the un-selfconsciousness of a great cow that has tired of one eating place and would move on. Her act so disconcerted the teacher that she was not only unable to finish what she had to say, but she blushed as if she had received a slap in the face—which of course she had.

This isn't the first time such a thing has happened at Wellesley—nor the second. There was an article some weeks ago about a flagrant discourtesy to a visiting lecturer, one last week

about the general I-don't care-what I-do-I'm-perfect attitude displayed in tea rooms and other public places, and now there has been such a rank discourtesy to one of our own faculty that I, shy and retiring little creature that I am, must raise my voice in a cry for reform.

I'm not asking the student body to do anything unusual—courtesy is an accepted principle in every home—but I'm questioning why girls will joke and parley on street corners with policemen, taxi-drivers, janitors, and keepers of dairy lunch places, and yet will forget even the most ordinary marks of respect and courtesy due to faculty.

There is no balance. We are all falling over backwards trying to stand up straight and be independent and democratic and modern.

Modernity does not mean crassness—crudeness—unrefinement. There are a few little things that will always be held as marks of refinement. Even if the time ever comes when we have a smoking room at Wellesley and are allowed to call our instructors by their first names, there will be certain acts of respect to our elders that will be expected of us. Why not a little public opinion about moderation in our conduct everywhere—in class rooms, in tea rooms, in theaters? We're running around drunk—in more ways than one—with "this freedom" of the modern generation, and we're making perfect little asses of ourselves with our inexcusable conduct, because we think it's smart and sophisticated.

1928.

WHAT HAPPENED?

To the Wellesley College News:

Was it an accident or was it by deliberate intent that Wellesley did not sing its *Alma Mater* after the concert on Saturday evening? When the Amherst men had finished singing *To The Fairest College* and the applause had ceased, Mr. Thompson or one of the Seniors could have stepped out on the stage and led us. As it was, the omission put us in a very poor light and made the evening seem incomplete and unfinished. Haven't we any college spirit, or was the whole thing an unfortunate mistake? If the former, let's get some; if the latter, let's hope it won't happen again.

1929.

BEHIND CLOSED DOORS

To the Wellesley College News:

Although we are now alarmed at the height of our spring tide of crime, we have faith in the waning moon to bring in the neap, but there are inlets and back marshes of lesser sins that retain a persistently disagreeable character of rank reeds and salt incrustated mud. Though the popular mind is apt to overlook the fact, there are aspects of community life that we do not find regulated in the Grey Book, for they fall in that large category of conduct attendant on institution living, where the offender only hurts herself and no other. Granted that we all adjust ourselves with but ill success to living fifty strong on a single corridor, still there are some habits we would disown if we only realized the demoralizing effect they were having on ourselves. Perhaps the most vicious of them all is the fear of closing our room doors. The desk can be so placed that we see everyone that passes, and then if we have anything to say to anyone, and we often do, they will know we're always eager to have to have them come in, and, besides, it is pleasant to have the reputation of owning a room that is always full of people. And what are the dire results. We are never able to concentrate on studying, on pleasure reading, on writing, or even that rarer past-time, thinking. Our life becomes a clutter of not spontaneous good fellowship, for that comes of itself and in smaller quantities, but of sought-after popularity, at the cost of losing the deeper joys of friendly relaxation after a hard period of work. If we but dared to be alone!

1928.

HONOR!

To the Wellesley College News:

You, a student, walk out towards the boundary-line. You get tired and decide that there is a rather private-looking woods up there to your right. So you turn in and have your smoke and go away satisfied. "Why shouldn't I? I didn't make the rule." But you are not playing a generous part. You aren't making a visible effort to change something you believe is innately wrong.

You really are in a class with petty thieves who have not developed a group-consciousness. Yet, the thief hasn't got far up on the social ladder. He goes outside the law because he won't work. Yet he, too, realizes that certain laws deem it improper for him to come out in the open to take what he wants. So he slinks furtively around muttering that he didn't make the laws.

After all, there is a harder road, which we all took in coming to college. The Babbitts exist with little realization of the ethical and social progress the world can make. Isolated, in the sense that we are presumably intelligent above the average, we yet hold the Babbitt-like attitude which permits no social growth. Offered a stage on which to put into practice any of our finer conceptions, we admit that we have nothing fine to put on, and go furtively across the stage lest a sense of honor and responsibility come to us in the open.

'30.

COLLEGE GOVERNMENT

The Freshmen Committee, consisting of twenty representative freshmen from all the village districts and appointed to consider the violations of rules among freshmen, had its first meeting Thursday afternoon. Martha Biehle, acting as chairman, led the discussion. She asked them why so many freshmen disregarded the rules especially the smoking rule, and what she and the rest of College Government could do about it. It was suggested that many of the students disregarded the rule because they could see no reason for its existence, and so felt no obligation to keep it. It was also suggested that a boarding school attitude that it was clever to break rules and a failure to realize the real significance of law in a community might account for some of the violations. The committee agreed in thinking that the rule should not be changed, but that all emphasis should be placed on enforcement. They felt that this could be effectively done only by bringing about a change in public opinion, and that they as a group of twenty could do something to start that change. They decided that after each member had talked it over with as many of her friends as possible, they would meet again, sometime early in the next semester.

COLLEGE NOTES

The village and campus house mothers assisted Miss Tufts in giving a buffet luncheon for the college Government officers at Beebe on Thursday noon. The guests included village juniors, house presidents, house chairmen, and judiciary and senate members. The cook from each house prepared her specialty for the occasion.

Miss Harris, former house mother of Little, has been visiting in Wellesley during the past week.

Dorothy Mason and Rosalie Drake '27, entertained at a tea for Marion Fowler Hunt, '27, at Phi Sigma on Wednesday afternoon. Mrs. Hunt is leaving Cambridge to live in Philadelphia, where her husband will teach Economics and Industrial Management in Bolton College.

Claire Gardner and Marion Michael, of '30 gave a tea Thursday, January 19, for the Juniors who share the Shaffer "L" with them. Susie Smith, '30, poured.



Famous X's

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— Kaiser
Madame —
—ams
—'29.
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—'30
—'31
compl—
—pulsion.

Why I look forward to midyears with confidence and pleasure—

Because I have managed to get along all year without studying. Because there are so many nice days between exams for going to Needham.

Because I have time for a leisurely trip to New York.

Because there is such an air of finality about finishing things up.

Why I will look back on midyears with painful regret—

Because I had managed to get along all year without studying. Because there were so many nice days between exams when I went to Needham.

Because I had time for a nice leisurely trip to New York.

Because there is such an air of finality about finishing things up.

REFLECTION

Summer breezes blew softly there on the hill;

The red sun was sinking, a flame, in the west.

I gazed over woodland, meadow, and pond—

All of the world then seemed peacefully at rest.

The tall trees whispered a low, soothing tune;

A cool spring, bubbling, filled my cup.

I looked in the dark depths, bent low, and saw there

A vision of loveliness, and then—
woke up!

They beat their breasts,
They tore their hair,
They cried, "We will not bear it."
The world has sunk into the dust,
And still they cannot ferret
The evil lurking in the heart
Of that vile skulking sinner.
Their eyes went wall,
Their teeth fell out,
They clean forgot their dinner.

Then armies marshalled rank on rank,
And governments grew wrath,
They sent out spies to know the worst,
They travelled every path.
Sharp eyes sought out the villain,
but
No evidence was seen.
An elevating search for truth!
Who used the nicotine?

ALAS!

When you go to the sun,
Though it cannot be done
According to wise men and parents,
Please remember the plight,
Adonais must fight,
With gum intercepting his bi-dents.

All his life with the NEWS.
He's been known to refuse,
To add chewing gum to his habits.
Now it has him at last;
All his teeth are quite fast;
The column has gone to the rabbits.

Teacher: "Write a sentence using the word 'propaganda.'"
Paper: "The goose who laid the golden egg had the proper gander."

The Theater

ARLINGTON—Come Back to Erin
COLONIAL—Sidewalks of New York
HOLLIS—The 19th Hole
MAJESTIC—The Desert Song
PLYMOUTH—The Plays the Thing
REPERTORY—The New Henrietta
SHUBERT—Greenwich Village Follies
WILBUR—The Road to Rome

FOCUSSED ON THE SCREEN

Don't forget! tomorrow and Saturday night Bebe Daniels in *She's a Sheik*.
Next week's program contains three pictures of such varied appeal that all comers will have a chance for a night of complete enjoyment and relaxation during the trial of exams.

Monday and Tuesday, January 31, and February 1, Florence Vidor stars in *One Woman to Another*, a rather risqué and yet very human comedy based on the attempts of Rita Farrell to retain her former lover John Bruce, who has switched his devotions to Miss Chapin, the "beautiful blonde." In her last few pictures, Miss Vidor has played somewhat heavy parts, calling for many tense moments. However, in *One Woman to Another* there isn't a single highly dramatic scene. The production is fast action throughout and there's a grin or a chuckle in every scene, and a fairly tense period during a 60-mile-an-hour auto drive through traffic.

Hard Boiled Haggerty is the title of a film which does not sound quite as if it belonged to Milton Sills. Yet on Wednesday and Thursday, February 2 and 3 you may prove to yourself that Sills as an "ace" is all he ever was in a dinner jacket. At the word "ace" you may say, another war picture, but the war is quite incidental to Haggerty's characteristically managed love affair with Germaine, a role played by Molly O'Day, one of the latest "leading ladies" to come into prominence. Haggerty's acquaintance with Germaine happens dramatically—after escaping uninjured from a burning plane, and with another bringing down a German aviator who caused the fall, Haggerty heads for Paris without even bothering to come down. On the tenth day of his A. W. O. L. he has a brush with the M. P.'s and in escaping falls into Germaine's hands for protection. Well, go see the rest.

Friday and Saturday brings Richard Dix in *The Gay Defender* a tale of early California where Mr. Dix takes a new type of part. The heroic, romantic exploits of Joachin Murrieta, early California's most dominant figure, supply the basis for this melodrama of the ranchos. Villainy of gold-greedy adventurers turns a languid aristocratic youth into a terrorizing, night-riding Robin Hood. His single-handed brav-

ery stamps out oppression and wins him back both hacienda and sweetheart.

ART IN BOSTON

R. C. Vose Galleries—Paintings by old masters. Etchings by Blampied. Heintzelman and Brouet. Watercolors, etchings and lithographs by Lester G. Hornby. Through January 28.

Fogg Art Museum, Cambridge—Open week-days 9 to 5, Sundays 1 to 5. Admission free. Chinese ceramics and bronzes. Maya art, lent by the Peabody Museum. Original drawings. Fine prints.

Doll and Richards Gallery—Persian antiquities collected by H. Khan Monif. Through January 24. Miscellaneous water colors. Etchings by Oliver Hall, R. A. Through February 7.

Casson Galleries—Water colors by Carroll Bill. Through February 4. Etchings by Rembrandt and Van Dyck and Durer.

Copley Gallery—Pueblo Indian and Spanish-American handiwork, presented by Massachusetts Branch. Eastern Association on Indian Affairs. Through February 4.

Grace Horne Gallery—Miscellaneous exhibition of modern water colors. Etchings by John Sloan. Painting by John Noble. Etchings by Ruth and Lyman Paine. Through February 4.

Harlow and Howland—Modern French prints, hunting and shooting prints, maps and etchings, vues d'optique.

Japanese Prints

"A number of rare Japanese prints by the famous masters of the Uki-yo-ye has been assembled in the print room at Goodspeed's, 7 Ashburton place, where they are to be on view through January 28. Figure subjects predominate, but by Hokusai are several landscapes from the '36 Views of Fuji.' In one instance the distant peak appears through the circle made by a huge barrel upon which a workman is engaged and in another it shimmers through the archings of a light and airy bridge and again it rises above the waves where a man fishes and one marvels at the skill of the designer.

"Hiroshige also represents the school at its height, just before the invasion of foreign influence and commercialism and by him is a beautiful clear impression of the famous 'Great Pine Tree' in a misty room the '8 Views of Omi' and a very unusual one shows 'Foxes assembling under tree at Oji on New Year's eve,' a snow scene with a splendid eagle is from the Fukagawa series.

"Several choice examples are by Harunobu, fine in sentiment and control of line. There is nothing handsomer in the collection than two prints by him, one of a lady with a lover and another of a maid grinding toilet powder for her mistress. Prints by Harunobu and Kiyonaga are difficult to obtain; by the latter are some powerful compositions of figures rich in blacks. Toyokuni is a bit later than these and his gorgeously costumed persons are more involved. Portraits by Utamaro, probably actors, have great charm of color, displaying an admirable reserve

in its use. The list of artists represented—Eisen to Yoshitaki—include the more important of Japanese artists.

DAUMIER AND GAVARNI

Lithographs by Famous French Caricaturists Shown at the Print Shop

"The remark has been made that the work of Daumier and Gavarni was not well known in this city. This is hardly probable, at least among collectors. Two handsome canvases by the former have made their appearance recently in local collections; while prints in considerable numbers by the two Frenchmen are to be found at the Museum of Fine Arts and at the Fogg.

"Lithographs by Daumier and Gavarni, characteristic drawings by the two famous caricaturists who contributed freely to *Le Charivari* and other popular French publications, have now been placed on informal exhibition at the Print Shop, 261 Newbury street, where they will be shown through January 31. They are in the main decidedly satirical and legended with a play on words which give point to exaggeration of line and distortion of visage.

"There is a tendency to confuse the work of the two men. Each was born soon after the opening of the nineteenth century, Gavarni in 1801, and Daumier seven years later and each possessed a sharp and witty pencil which eventually won the solicitations of publishers and which in the case of the latter became so pointed when he caricatured the king as 'Gargantua' that he was given a six months' imprisonment. But his is the more phenomenal talent, and from being regarded only as exceptionally entertaining he has of late years been considered a giant of art and everything by him like the popular prints, sketches of inebriated sports and so on, now on view, to have much artistic value.

"Gavarni seems on the whole a more genial caricaturist with a lighter touch but the 'Marques and Visagees,' Parisian types, now shown belong to a series published in 1857, shortly after he had been in London and so depressed by the 'debasing of human nature which he saw' that his work from then on became more serious."

—Boston Transcript.

SPANISH FRESCOES AMONG THE MUSEUM'S NEW ACQUISITIONS

The Museum of Fine Arts in Boston in an annual report notes the many new acquisitions which have been given to or purchased by the Museum. All the departments have been enriched but certain ones in particular.

We quote in part the report in the *Transcript*.

"The outstanding acquisition is the Warren collection of classical engraved intaglias purchased from the Bartlett fund, which gives the museum the finest collection of ancient Greek gems in the world. The classical department has also acquired a Phoenician silver-gilt bowl with incised decoration.

"Of the first importance are two twelfth century frescoes from the Hermitage of San Baudelio, Spain, which have been added to the department of paintings. They are of particular significance in comparison with the Catalonian fresco of the same century from the Church of Santa Maria de Muir. The Museum is indebted for a splendid work by Tintoretto—the Portrait of Alessandro Farnese. An interesting oil sketch by Tiepolo has been presented, and a small panel, The Marriage of Saint Catherine, by Lorenzo Lotto has been purchased. These three paintings constitute a note-worthy addition to the Venetian School.

"From the Harvard University-Museum of Fine Arts Expedition in Egypt have come an important granite sarcophagus of Queen Meresankh II and a shipment of twenty-two cases.

"Mr. Holmes reports that the installation of the new wing which will house the department of decorative arts of Europe and America has made steady progress. 'Most of the paneled rooms,' he says, 'have been installed and furnished. It had been hoped to open the wing to the public in the immediate

future, but its completion has been delayed for the most satisfactory of reasons—the generosity of friends. A Chippendale drawing-room of great rarity, from Woodcote Park, Epsom, Surrey, complete with carved panels, mantel and ceiling—the gift of Mr. E. Howard Gay—did not arrive from England until late in December. An attractive early American interior, which will be given by Mrs. George H. Davenport, has only just been removed from its original setting in the Orme House, Marblehead. During the summer, Mr. Dudley L. Pickman presented another early American room with eighteenth century French scenic wallpaper from Bath, Me. Furthermore, an imposing Spanish Romanesque portal of the thirteenth century, which was purchased in October, has not yet reached this country. Nor are the gifts confined to architectural detail. Dr. Samuel Richard Fuller has given a large collection of furniture, glass and porcelain. The Swan Collection contains three fine paintings by Stuart.

"Mr. Arthur A. Shurtleff has completed the plan for the Garden Court. Foundations are laid, preliminary work is underway, and the planting will go forward in the spring. The walls above the garden level and the balustrade will be of granite and the loam will be two feet deep. In addition, the development in the Fens, carried on by the mayor and the park commissioners, with Mr. Shurtleff as landscape architect, has greatly enhanced the dignity of the Evans Wing."

Additions have also been made to the collection of Indian art and to the collection of work by contemporary artists.

LOOK TO INDIAN YOUTH FOR SOLUTION OF RACE PROBLEM

"In front of the Museum of Fine Arts in Boston stands a bronze statue of an American Indian on horseback. Without saddle or spur he bestrides the beast, apparently oblivious of his surroundings. His frame is wiry, but spare and tense. He spreads his naked arms outward with palms upward in gesture of prayer, and his face and chest strain beseechingly, but mutely, towards a brazen, silent sky. There is mighty prayer there for some hidden need. It is no necessity of food or drink or climate that tortures the heart and wrings the breast of that dusky aborigine. For beneath him his well-nourished, sleek pony muscs contentedly, revealing no consciousness of want. That difference between rider and ridden marks the eternal boundary between brute and soul. Food, drink, and sunshine may satisfy the horse but not the man, if he really be a man."

From *The Heart of Faith*,
By Willard Scott.

"The ultimate solution of any race problem must be by the natives themselves. This is in line with American democracy. This is the principle of self-determination. This means that instead of carrying the people they carry themselves. Any institution that leads the Indians to shoulder their own burdens and to become producers and maintainers of our cherished American Institutions, is a blessing to them and ought to receive generous support."

American Indian Institute Bulletin.

Be It Resolved, that the Daughters of the American Revolution endorse the American Indian Institute at Wichita, Kansas, as a non-sectarian Christian school, fitting young people of their race for influence and leadership among their own people, and for service in State and Nation, and that we place this institution upon our authorized list of schools and colleges

From *Resolutions Adopted by the*
D. A. R.

"The Santee High School was established for the purpose of raising up teachers, preachers, interpreters and business men for the Dakota people. Its aim today is to educate the Indian so that he will be able to solve the

problems that may arise in his experience and thus come into a fuller life of service to God, his country, his people and his family. It endeavors to use every educational means for development of Christian character."

John Wright.

Wellesley College, through its Service Fund, is helping these two institutions in their solution of the Indian problem.

OUR CONTEMPORARIES

American girls enter college too young, is the opinion of a student from Poland who is studying at Vassar this year. She thinks that the colleges try to give both a cultural background and specialized training in one line and fail. However, in spite of a lack of co-ordination in the subjects studied, the emphasis on method gives help in future work, but she does not believe that American colleges are for geniuses.

Announcement has been made that the Experimental College of the University of Wisconsin is to open with about 120 students and some ten or twelve instructors and will have a two year course. Lectures will be largely done away with, and tutorials, conferences, and discussion groups will take their place. There will be close acquaintance between instructor and student, and the groups will be shifted so that each student will know all the professors well.

By comparing the marks of brothers and sisters attending the University of Oregon it has been found that heredity does influence their work. There are about one hundred brothers and sisters there, and the marks of the sisters diverged much less than those of the brothers, and those of the sisters are higher.

Vassar girls send two kinds of telegrams we learn, the first kind before and after the "all-important week-ends." The fact is revealed "which is clearly indicative of Vassar versatility, that some girls have sent during the one week before Prom time as many as seven different telegrams, all conveying the same idea, each time in an original fashion, to as many different men." The replies to most of such telegrams take the form of unique verse.

The second type include answers to the "worried family" communications and requests for money.

CONFERENCE WITH BROCKTON GIRLS EXCITES DISCUSSION

The Brockton-Wellesley student industrial conference was held on January fifteenth. The Brockton girls came to hear Maude Royden, were entertained in the dormitories for dinner and attended a two hour discussion at Agora in the afternoon. The topic was trade unionism and the company union, but we found the questions raised by the problems of trade unionism so interesting that company unionism was not touched on at all. This will be discussed at our next meeting. The Brockton girls told especially about the union of the Boot and Shoe Industry of which a number of them are members. This is a strong organization which has been able to enforce its demands for wages up to what is recognized as the limit of the capabilities of the industry. It was brought out that higher wages now depended on an increase in production and in efficiency in running the business. Divergent view points were brought out on the question of whether the shoe industry would be wisest in putting over a huge advertising scheme in the interest of a wider consumption of its product. Some maintained that in the long run the industrial worker would be benefited by a decreased consumption of clothes of all kinds, with the view that either his energy could be expended in other directions or his leisure could thereby be increased.

The next conference will be held here at Wellesley on the third and fourth of March. The topic is to be Labor in (Continued on Page 7, Col. 2)

COMMUNITY PLAYHOUSE

Wellesley Hills

Evenings at 7:00

Mon., Wed., and Sat. afternoons at 2.30

Fri. and Sat., Jan. 27 and 28

BEBE DANIELS in

"She's A Sheik"

Comedy Pathé News Pathé Review

Mon. and Tues., Jan. 30 and 31

FLORENCE VIDOR and

THEODORE VAN ELTZ in

"ONE WOMAN TO ANOTHER"

COMEDY PATHE NEWS

Wed. and Thurs., Feb. 1 and 2

MILTON SILLS and MOLLY O'DAY in

"HARD-BOILED HAGGERTY"

PARAMOUNT NEWS COMEDY

ESOP'S FABLE

Fri. and Sat., Feb. 3 and 4

RICHARD DIX in

"The Gay Defender"

PATHE NEWS COMEDY

PATHE REVIEW

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KEYSERLING APPRAISES THE AMERICAN COLLEGE



"It is often said in criticism of American education that our colleges, while pretending to be schools of wisdom, are mere factories of facts. Our elaborate systems and curricula have become so many hurdles to be jumped on the way to a degree. This formalization of education was imported from Germany in the last century, and it is significant that the revolt against it is now led by the same Germany that brought it forth. Count Keyserling is concerned, not with facts, but with the meaning behind them.

"The specific quality of any form of life, as of any form of art, depends on this, that the same elements figure as the parts and organs of a different whole. Just so, it is not the contents which differentiate one culture from another, but it is the different adjustment or orientation given in each case to the self-same physical and spiritual material. For the difference in quality which this material acquires in each case is never due to elementary material differences. As all chemical elements are ultimately composed of electrons, similarly the elementary forms of life hardly ever change, because human nature as such never changes. The difference in quality is due to the different significance the material gets from the preexisting whole, just as the same words get a different meaning from the general meaning of the sentence they serve to express. In this sense, the Christianization of the Western World meant, at bottom, less the victory of a new, definite faith, than the supersession of the psychological orientation of antiquity by a new one. Antique man had his centre within him. The Christian located it in a higher sphere outside his person and toward this sphere he assumed an attitude of devotion and submission. The determining centre of antique man was mind; that of the Christian was his soul. Accordingly, different values ruled life in each case. But the elementary facts of life remained unchanged.

"From the Renaissance and Reformation onward, the psychic organism of Western man began to undergo a new metamorphosis. The centre of gravity within him began to shift back from the soul to the mind; a new masculine phase in history set in. But since the transition was a gradual one, very few were aware of the occurring change. But eventually, at the threshold of the twentieth century, something similar happened, as happens when the slowly rising temperature of water passes from 99 to 100 centigrade; that means a qualitative change took place. Of a sudden the traditional state appeared obsolete. Accordingly, the destructive powers within the soul got the upper hand. The World War and the World Revolution—both events of fated and cosmic quality, never to be explained by the doings or undoings of incapable statesmen—were the final results.

"Ever since, people have tried to mend the state of the world by tackling the problem from the outside. But they do so without success, because the external chaos is only the outward expression of a constitutional crisis within the soul. The key to the problem, as I have shown in *The World in the Making*, lies in the fact that the centre of gravity within man has passed from the untransferable to the transferable, and that, for that reason, all traditional solutions of the problem of life have physiologically lost their validity. New positions and new solutions are now necessary, if out of the chaos a new cosmos is to emerge, in almost as radical a sense as it was when the pagan world had to die for the benefit of the Christian world.

"At this crisis the decisive point is that humanity must reach a higher and more creative understanding, that is must make the intellect the servant of what the early Christians called *Logos spermatikos*, that a step further must be dared on the lines of independence and responsibility; that a wider kind of sympathy than traditional Christian love must be reached. What that solution is I can only hint at here, but I have explained it at full length in my two chief works, *Schöpferische Erkenntnis* and *Wiedergeburt*.

The Darmstadt Experiment

"I had to make these general preliminary remarks, for only on their background can the meaning of the School of Wisdom be understood. The sole purpose of its foundation was to create a centre in which the change of inner attitude, which I think necessary in this crisis, could find its symbolic expression and act as an example radiating afar. The change in question being a dynamic process, and in each case an original and strictly personal process, there could be no question of having a programme determined once and for all. The newest teaching may be received in the spirit of old prejudices and the best programme but serve to perpetuate antiquated errors. Everything one is wont to call 'education' to-day misses the capital point: it imparts knowledge, but it does not inspire personal understanding; it evolves efficiency, but it does not create a higher plane of being.

"In this respect education is not progressive; it does not differ in principle from the mediæval school where youth was simply taught to explain what it already believed. That this is really so seems finally proved to me by the not only low but ever lowering level of the so-called educated masses all over the world: the more they know, the less they understand; the more efficient they become as specialists, the less superior and complete they appear as personalities. The inward change which is necessary in order to evolve a higher state of being—the one thing that really matters—can only be brought about by a stimulation of the creative essence within the individual soul. This, of course, can never be achieved by an 'institution' as such, but only by qualified personal influence; nor can it be achieved in all men, but only in those who seem ready for it.

"On the other hand, in this modern world of ours far-reaching influences cannot be brought to act on the world by the methods employed by the sages of ancient Greece or China or India. Therefore I decided on a compromise. I founded an institution, open on principle to all, with a board of trustees, supporting members, a secretary, an office, lecture rooms, a library, and so on. Yet the whole purpose of this institution is to keep alive a spirit which is the very opposite of that of any other modern institution. It is inimical to any sort of routine. Its aim is just to preserve the originality of the origin, to keep alive the life, to prevent the living, personal impulse even externally from becoming a 'thing.' The method of the School of Wisdom can, therefore, only be *living improvisation at the right moment*. It aims solely at giving life the needed new Meaning—this word understood (as it always is with me) as the creative, spiritual source of Life. And as Meaning is in itself intangible, only to be realized in materialization; as the same Meaning can be embodied in many forms—therefore all that occurs in the School of Wisdom depends entirely on the possibilities of the moment in working out the Meaning of the subject dealt with and the demands of life connected therewith.

"The School of Wisdom does not give out an abstract teaching which may be learned by heart by everybody, but it creates symbolic images, it sets exam-

ples. That this is the most effective way to act on life is proved by the fact that the whole of Chinese culture derives from the few recorded talks of Confucius, the whole Buddhist culture from the legends concerning the Buddha, and our own Christian culture from the parables contained in the four Gospels. Accordingly, what is practically occurring in the School of Wisdom is this: it gives to qualified personalities the opportunity for influencing life, both symbolically and actually; it brings about a fruitful polarization of differentiated spirits; it gives those who already have a glimpse of what is most needed, the opportunity of arriving at a realization of the meaning of their own lives and of their special task or purpose in the world. Finally, the School of Wisdom posits objective problems in such a way that by the new adjustment they receive a new significance and find a new solution. It cannot possibly have a definite programme like a university or a college; its plane of existence is an entirely different one. It deals exclusively with the inspirational spring of life.

"But this apparent lack of determination really means a higher form of determination. One cannot really change life by educating what is already grown up; one can do it only by creating young generations of a new kind. And the creative seed as such must carry its life in the form of implication, not explication. The latter follows later as the result of growth. Buddha did not teach a theology of his own, he simply emphasized again and again a few simple truths—and the whole intricate tradition of Buddhist culture was the result. Just as Plato never elaborated what he meant; he was afraid lest his new truth might be misunderstood on the lines of antiquated thought. His one preoccupation was to keep the mind of his disciples always on the alert. And the result was not only the body of later Greek philosophy, but to a great extent that of the Christian church.

"Just so, the School of Wisdom teaches nothing definite in particular; for if it did, that would leave it only on the level of traditional thought. What is new about it, appears best from its motto: 'Take from none, give something to each.' It does not try to destroy any form of life—and even positive religion is, first of all, a life-form—but it imparts to all of them a new meaning and thus regenerates them from within. As far as this teaching can be expressed in the abstract, it has been laid down in *Schöpferische Erkenntnis* and *Wiedergeburt*. But the imparting of this abstract doctrine is not the aim of the School of Wisdom—if I had thought so, the writing of books would suffice—its aim is to embody the doctrine in life, to create individuals, who represent it. The School deals with live, individual personalities. And it must do so, precisely because it means universal truth. For the correlative of the universal, on the plane of actual life is not the 'general,' but the 'unique,' not 'society' or 'mankind,' but every single 'each.' This was also, by the way, the very essence of Jesus's teaching.

Methods of the School

"From all this it appears that the School of Wisdom has little resemblance to any other school in the modern world. I may even say that its name was chosen just because of the paradox it contains, because there can be no question of a school in the ordinary sense of the word and because wisdom is essentially not to be taught. It has little resemblance to other schools also in that it is not primarily intended for the young. I have found that very few below the age of thirty really care for the reality of life. The life of the young is a game or a process of growth or of partial education. Man becomes conscious of his essence only after he has grown up, and phil-

sophy and wisdom deal only with the ultimate issues of life.

"But now that I have done all that seems possible to prevent misunderstandings, I may say in what sense this School is a school in spite of all. Its very nature has evolved typical ways of activity, of which up to the present five may be counted. The first is the personal interview—one talk with the right person in the right relationship at the right moment has often done more to accelerate and quicken a man's development than years of diligent study. The second is a course of exercises (spiritual training) based on ancient, tested methods of self-improvement toward the goal of perfection, which are being made use of at Darmstadt as a means for embodying the newly needed significance—see *Mysterium der Wandlung* (*Mystery of Transformation*) by Erwin Rousselle, the late leader of the courses.

"The third way of influencing life is embodied in the meetings held by the Society for Free Philosophy at Darmstadt. Of these the chief annual meet or *Tagung* is held some time in spring. These meetings are conducted according to the rules of the art of spiritual orchestration. Here various speakers work harmoniously together on the keynote of one underlying theme, like the different instruments in an orchestra. No speaker is forced in any special direction that does not coincide entirely with his own particular individual way; in the framework of the leading theme he represents only himself. But by the fact that each speaker is drawn into his place like the note in a chord of music, something speaks through him which is more than something personal or individual: through each individual speaks the Meaning of the Whole. Then again, from the complete chord each note singly derives a new meaning. In this way, at least a dawning sense of that deeper consciousness is arrived at by the greater part of the hearers, from which alone life can be reconstructed anew.

"These meetings yield as a natural result and, as it were, inevitably, the solutions of the problems dealt with, and in a manner that radiates afar; for the spiritual chord inevitably produces a development of Subconsciousness toward the aimed-at goal. Thus the meeting of 1921 solved the problem of the relationship of eternal significance toward the ever-changing appearance of outer fact or form; the meeting of 1922 solved the problem of the heroic Western modality of life in showing how one-sidedness can become the symbol of all-sidedness, which entails the annulment of all the conflicts arising from one-sidedness, such as race hatreds, anti-Semitism, anti-militarism. The meeting of 1923 had as its keynote the relation of a general outlook on life toward individual life construction. On that occasion, a Protestant, a Roman Catholic, and a Russian of the Greek Orthodox Church, coöperating together harmoniously on a higher plane, inevitably circumscribed the outline of Christianity's possible future; the same meeting created the prototype of that which may develop from the newly rising world of labor under favorable conditions, and it finally outlined the prototype of the 'ecumenic man,' to whom alone the future belongs. The meeting of 1924 with the keynote 'evolution and dissolution, life and death' made clear to its participants, in the counterpointing of biology, history, psychoanalytic research, and religious experience, the true significance of the belief in the eternal and of the striving toward immortality. Just so the meeting of 1925 imparted a new meaning to the idea of freedom, and that of 1927 determined the position of man in the universe from a new and higher standpoint.

"The fourth and fifth channels of influence of the impulse given by the School of Wisdom are the regular read-

ing of its annual publication *Der Leuchter* (*The Beacon*) which helps to carry the results of the Darmstadt meetings to those who were unable to attend them personally, and the same applies to the biannual publication *Der Weg zur Vollendung* (*The Path Toward Perfection*) which deals with the important problems of life, sheds light on books from the standpoint of the School of Wisdom, and is almost like a personal letter from those living at Darmstadt to their circle of friends, thus creating a field of living tradition.

Results of the Experiment

"Has the experiment of the School of Wisdom been a success? Whatever others may think, the results have been much better and much more far-reaching within the first seven years of its activities than I ever dared to hope. I never expected a large following, because the majority of those who follow movements are more or less of a gregarious nature. I can deal only with independent characters, and such as these never become 'disciples'; they are usually impatient of any attempt to influence them. On the other hand, it is against all my own inclinations to try to convince or attract anybody. I can only say and write what I think is true; answer questions others ask me of their own free will; put the problem so that everybody who chooses may see it; and keep my reception room open to any serious searcher after the truth. The wonderful thing is that this seems to be exactly what the most serious-minded of people want to-day.

"From the very beginning I found as much response as I could desire, and precisely from the most independent-minded of men and women. People come and go from all parts of the world. Few stay for more than three days. But from my own point of view even one hour, rightly employed, should suffice. A development on the lines of independence can only be started. Any further help and direction would really do harm.

"But the sphere of activity of the School of Wisdom is not confined to the Darmstadt centre. Of course its existence is of primary importance. I hope it will become some day not only a spiritual but also a material power, for only then will it be able to keep as many teachers and do as much for its disciples as it should. But on the other hand, wherever I go, the School of Wisdom goes with me. My lecture tours all over the world are an integral part of its activities; and since I am asked more and more to visit all parts of the world; and since the Darmstadt style is already so well known everywhere that it is almost always possible for me to make a temporary Darmstadt of any place I go to, its real radius is already much greater than the material situation, geographical and otherwise, would indicate.

Application to American Education

"In conclusion, I am asked to say in a few words what application my experiment may have to college education in the United States. To college education as such it can hardly have any application. But I do think that its example can be of value all the same. My impression is that America believes much too much in education, institutions, programmes, and the life. It believes much too much in measures, not in men. It is a fact that everything great in this world has been accomplished by personalities and not by institutions; by single individuals, and not by collectivities. The whole value of anything alive depends on the quality of its uniqueness. Indeed, it is the uniqueness-quality which differentiates what is alive from what is not alive. Take the uniqueness-quality away and only superficial and not really vital forces remain. This is the reason why the quality of a crowd is always much lower than that of its individual constituents: a crowd has no self, its so-called soul is only the sum or the re-

(Continued on Page 8, Col. 2)

Out From Dreams and Theories

THE MENTAL HYGIENE EXPERT

In picking candidates for positions, managers are no longer contented simply with the applicant's qualifications in the way of ability, preparation, etc. They are equally concerned with her temperament, her likes and dislikes, her ability to "get along" with people and with her job. They recognize her happiness as an asset to their business and her discontent as a liability. It is for this reason that mental hygiene experts are needed in the Colleges not only to help girls with relation to their work in College but to cooperate with the Personnel Bureaus. The mental hygiene doctor, from her wide experience with girls is well able to advise from this point of view. While she never puts comments of a personal nature into the files of the Bureau, she is often invaluable in fitting a girl to a job so that both will be the better for the combination.

VOCATIONAL NOTES

Starting as a protest against the prejudice barring women from men's orchestras, The Women's Symphony Orchestra of Chicago, and other all-women orchestras, have met with great success.

Rayna Prohne, an American woman who died recently, contributed largely to the development of the Chinese Nationalist Movement. At one time she edited the Nationalist paper, which had been suppressed, at her home, where she could work under the protection of the American flag.

Since Doctor Emily Barringer became the first woman Ambulance Rider in New York a few years ago, many women internes have occupied this interesting post of responsibility and excitement. The position of the woman doctor has advanced to such an extent that of the five hundred and seventy-eight hospitals approved for internships in the United States, one hundred and seventy now accept women internes.

The first woman president of a senate was installed December 1. She is Frau Olga Rudel-Zeynek, of the Upper House of the Austrian Government.

Miss Mary Traugott, who is the first woman Judge in Sweden, made her debut at the County Assizes in Svartlosa, a few miles south of Stockholm, during November.

TRIP THROUGH SIBERIA GIVES MATERIAL FOR UNUSUAL STORY

Eleanor Lattimore goes *By Sledge* to the Middle Ages when she takes a trip through the north of Russia to "a vague spot in Central Asia with the ridiculous name of Chuguchak." The story of her travels, in *The Atlantic Monthly*, is fascinating in the picture it gives of the life and people of the country through which she has to pass to get to Chuguchak which is ten days by sledge from any train.

Of the part that she made by train, she says "It was a great lark to hop out at little stations in the tingling cold and eat a bowl of hot cabbage soup with sour cream in it at the station buffet, or buy a circle of hot fresh bread, new butter and a little roasted chicken for my supper from a peasant woman at a wooden stall."

She describes one of the Russian cities in China as "ugly and crass like other frontier towns, full of riffraff, and famed for the extravagance of its night life and its cabarets crowded with the debris of the Russian Imperialist refugees." In the Siberian town were "houses of plaster of log, lining wide snowy streets that lead to a green-domed church."

The people that she saw were a curious people. "all of the men in high boots and huge coats of every known kind of fur and fur hats, some of them quite as big as dishpans. And all of them have beards. Siberia should have been called 'Sibeardia!'"

"I wish I could tell you what a difference between the people here and on the train and Russians of the old

Russia whom I have known in New York and Peking. The latter live so tragically in the past whereas these people live so hopefully for the future."

All through, the story is full of amusing incidents as "We sat on packing boxes around an oilcloth-covered table. There weren't enough dishes and everything was dirty, but it tasted wonderful, as it was my first real meal since leaving Manchouli a week ago."

Eleanor Lattimore is constantly amused and delighted by the differences in customs that she finds. "The outer room, where the drivers slept and had their tea, is also occupied by cats and puppies and chickens and tiny lambs in pens. There are saddles and harnesses and queer crude implements hanging on the walls, and a fire of twigs is crackling in a little mud stove."

CONFERENCE WITH BROCKTON GIRLS EXCITES DISCUSSION

(Continued from Page 5, Col. 5)

Politics. Anyone who would be interested in joining the group can secure information from the committee members,—Constance Riley, Adelaide Noble, Ruth Merrill, and Florence Hollis.

Florence Hollis.

COLLEGE A STUDY IN SOCIAL JUSTICE

(Continued from Page 1, Col. 5)

see it as do those thoughtful-minded alumnae and officials to who it presents a vital problem.

What The Colleges Are Doing for January, presents the question as it reveals itself to some of those interested, as well as some of the solutions suggested. Morton Snyder, in *Progressive Education* states "the tragedy of the unfit" in clearly defined figures. Since the selection of those who shall be admitted to a fine education at much less than cost involves the rights of faculty members who are investing their lives in the next generation, the rights of philanthropists and of hard-working taxpayers, the rights of those who will finish as well as those who will withdraw; finally the right of parents and students who regard college as final opportunity to prepare for lives of service, as well as those who consider college education as a delightful experience made up of some study, much play, interesting associations, multicolored activities, it is fundamentally a study in social justice. The class of 1931 with 300,000 members in the country as a whole, will have three types of students: (1) those who will succeed and ultimately get diplomas; (2) those whom personal considerations will force to withdraw; (3) those who cannot or will not make good.

Is She Worth It?

Professor Mussey in the *Wellesley Alumnae Magazine* states the problem in terms of the cost to the community and the relative worth of the product. He says that at a conservative estimate, charging her with none of the social loss involved in her not being a productive worker during college years, the average Wellesley student is costing the community not less than \$2700 a year, although probably not one family in seven in the United States had that much to spend for all purposes last year. The problem which faces both believers in the college and critics of it is, "is she worth it?" Since the community, whose labor supports the college and its students, should in justice demand a product whose value is greater than its cost, we of the college can maintain our self-respect in a truly human community only as that community, looking at our graduates and what they do, and counting the cost of each new bachelor of arts as she joins the ranks of our alumnae, is able to say with some confidence, "She is worth it."

Prove It!

Among solutions suggested is the report of the Committee on Methods of Selection, Retention, and Promotion of Undergraduates to the Association of University Professors. It teaches among others, these conclusions:

"Each college should take steps to secure greater uniformity in the grading of its various courses.

"It should be the policy of every college to admit a student for a limited period only, and to expect that at the end of that period the student who desires to continue shall have established a clear affirmative case for his retention and promotion.

"The promotion from the sophomore class into the work of the upperclass years should be determined on the principle of competitive selection, with the result that students who have not shown superior achievement and promise in the first two years shall not continue in college."

Or Pay For It

Another contributor deals with the problem from the viewpoint of the free-tuition college, he feels that a system in which each student signed a note for his tuition to be paid after he has got on his feet, would give seriousness to college work and college plans, and that loafers and loiterers should be dropped out remorselessly. If they go to other colleges where remorselessness is not apparent, let these colleges be removed from the accredited lists in which the colleges which allowed no loafing are placed. He is sure that finding some way in which the people should pay in the end for the higher education they receive is one of the steps in solving the problem.

DETAILS OF EGYPTIAN TOMBS IN PAINTINGS AT ART MUSEUM

Through the able work of Joseph Lindon Smith, painter of antiquities, the Museum of Fine Arts, Boston, has been able to supplement the collections of Egyptian, Japanese, and Indian art with paintings of important objects which will probably never be allowed to leave the countries where they are preserved. Most of the paintings were executed by Mr. Smith in the places where the objects were originally discovered, and in many instances, very soon after the discoveries were made. They have been acquired by the Museum over a period of years.

Mr. Smith has recently returned from Egypt with four large canvases of details and scenes painted in the tomb of Queen Meresankh III, excavated this summer by the Harvard University-Museum of Fine Arts Expedition in charge of Professor George A. Reisner. The tomb will be retained practically intact in the Royal Cemetery at Giza as the sculptures are rock cut and the paintings were made directly on the solid rock walls. The importance of accurate copies of the interior, which is unique in some features, is obvious.

One painting is from a sculptured relief of Queen Hetep-heres II, cut in limestone. She wears a dress with high pointed shoulders and an elaborate necklace of turquoise beads. Her hair is a brassy yellow overlaid with horizontal lines of red, the earliest known record of an Egyptian with light hair. A painting of a sculptured pair, probably Hetep-heres and Meresankh, reproduces a detail in the tomb that is cut in high relief out of limestone. The surface of the sculpture has acquired a beautiful tonality with age which the painter has successfully imparted to his canvas. The original sculptor would doubtless be pleased with the sensitive rendering of the modelled surface, the poise and dignity of the figures in this copy.

There is combined in Mr. Smith's paintings an accuracy of observation, a skilful reproduction of materials, and a sympathetic rendering of the spirit of original work. And while his paintings are attractive as pictures, their first interest is archaeological. Original colors of tomb decorations, some of which are rapidly fading with exposure to light and air, have been accurately recorded by him; the positions of objects when discovered and the arrangement of the interiors of tombs have been reproduced to the great advantage of students.

The larger number of canvases in the Boston Museum supplements the Egyptian collection, but there are also in the Japanese collection copies of important decorations in the Kofukuji, the Akishindera, and the Horyuji Monasteries in Japan, in the Classical collection several copies of archaic Greek

(Continued on Page 8, Column 1)



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CALENDAR

The next Bulletin will cover a period of two weeks—February 1-15.

Wednesday, January 25: 8:15 A.M. Morning Chapel. Dean Waite will lead.

4:40 P.M. Billings Hall. Required Freshman Hygiene Lecture by Professor Gamble.

7:00 P.M. Washington House. Christian Association Meeting. Miss Priscilla H. Fowle, Dean of Women at Newton Theological School, will speak on "Ourselves and Others."

Thursday, January 26: 8:15 A.M. Morning Chapel. Miss Frances Jewett '28 will lead.

Friday, January 27: 8:15 A.M. Morning Chapel. Dean Tufts will lead.

4:40 P.M. Billings Hall. Required Freshman Hygiene Lecture by Professor Gamble.

7:30 A.M. A. K. X. Meeting of Alliance Francaise.

7:30 P.M. Agora. Meeting of Mathematics Club. Mr. Raymond K. Morley of Worcester Polytechnic Institute will speak. Refreshments will be served. All those taking grade II courses in Mathematics are invited to join the club.

Saturday, January 28: 8:15 A.M. Morning Chapel. President Pendleton will lead.

Last day of class appointments.

Sunday, January 29: 11:00 A.M. Memorial Chapel. Preacher, Professor Thomas H. Procter, Department of Philosophy and Psychology, Wellesley College.

8:00 P.M. Alumnae Hall. Community Service arranged by the Intercommunity Church Committee of Wellesley. Rev. M. J. Ahern, S.J., of Holy Cross College and the House of Study in Weston, will speak. Subject: Has Science Destroyed or Discredited Religion?

Monday, January 30: There will be no Current Events review.

No recitations.

Tuesday, January 31: 8:15 A.M. Morning Chapel. Miss Batchelder will lead.

Examinations begin.

Wednesday, February 1: 8:15 A.M. Morning Chapel. Professor Hamilton will lead.

Examinations. Note: Exhibition of paintings and etchings by Mr. Detwiler of New York continues at the Art Museum.

ALUMNAE NOTES

Engaged

'27 Marion Taylor to Mr. R. Madison Watson, Lafayette, '25, Harvard Law School 28.

Married

ex-'20 Elouise Anne Rumney to Mr. Horace Ray Will, January 20. Address after March 1: 8905 East Jefferson Avenue, Detroit, Mich.

Born

'15 To Elizabeth Pilling Lansing, a third child and second son, David, December 26, 1927, in Bucharest, Rumania.

'20 To Muriel Starret Fulton, a daughter, Muriel Louise, December 29, 1927.

ex-'21 To Gertrude Phillips Murdock, a first son and second child, in January, 1928.

'23 To Eleanor Ball Untiedt, a daughter, Ruth Adelaide, October 1, 1927.

Died

'26 Louise Eginton Whitehead, '96, mother of Katherine Whitehead, November 16, 1927, in San Antonio, Texas.

DETAILS OF EGYPTIAN TOMBS AND PAINTINGS AT ART MUSEUM

(Continued from Page 7, Col. 3)

statues now in the Aeropolis Museum, and in the Indian collection, a copy of a remarkable sculptured Javanese figure.

FIRST MENTAL HYGIENE TALK DEALS WITH TWO INSTINCTS

On January 18, Dr. Martin delivered to students taking Hygiene 120 the first of the series of lectures on Mental Hygiene. Dr. Martin first set her audience at rest by explaining the purpose of the study of mental hygiene as not to treat abnormal people, but to treat normal people who are not adjusted to their surroundings. These people are helped to become constructive and effective.

There are, according to Dr. Martin, two great forces in our lives, the one

the instinct to preserve our lives, and the other the instinct to preserve our race. We have grown away from the idea of preserving merely our physical person, but endeavor more strongly to preserve our ego, our personality, our self-respect, from destruction.

The instinct for race preservation develops gradually in the child. Its first stage is the love of a child for its mother. However fine this feeling, it should not allow home and mother to become the sole passion of a person's life, for other interests should be acknowledged. The second stage in the development is the narcissus stage, which comes when the child begins to take an interest in himself. Petting Dr. Martin condemned as a survival of the narcissus stage that gives a non-constructive thrill and makes for lack of self-control. The third stage, often involving crushes, is shown when an interest in people of one's own age is taken. The fourth stage is that of heterosexual emotions and attractions. The second of the series of talks was scheduled for yesterday and the third for tomorrow, with Professor Gamble as the speaker at both.

ANNAPOLIS AUTHORITIES MAKE GOLF COMPULSORY

"The United States Naval Academy today became the first college of importance in the country, it is believed here, to make golf a compulsory part of its curriculum.

"Hereafter midshipmen qualifying at the academy for commissions as officers of the navy must take a course of 10 lessons in golf, and must pass the course.

"Academy officials pointed out, according to the *Boston Herald*, that compulsory golf was necessary to the midshipman's life because it would be an asset, they said, after the student's graduation, when he would associate largely with groups who followed the pastime.

"The navy develops men—not wall-flowers," one official was quoted as saying. "For purely social reasons, aside from the physical benefits of the game, naval officers should know their golf."

KEYSERLING APPRAISES THE AMERICAN COLLEGE

(Continued from Page 6, Col. 5)

sulting force of empirical elements. To acquire intrinsic value, they need to be ensouled by a spirit—and 'spirit' is always unique and personal. It is therefore inevitable that collective ideals level downward.

"I say nothing against the ideals of service and collective welfare. It is the lowest ideal from the point of view of the spirit, yet it creates the best material basis for spiritual growth. On the other hand, to live for others is the one true way to live for one's self, for spirit is essentially outpouring.

"Lastly, every man belongs as a unit to a greater whole. But then man is this unit in each case as a unique person. Just from the social point of view the uniqueness-quality should count first of all, infinitely more than any specialized efficiency. If society were really well organized, then personality as such would be thought of as the ultimate social value, not as the specialized work it can perform. On the plane of the spirit—and man is ultimately spiritual—numbers not only do not count, but the mere idea of quantity is devoid of meaning. There, one man is not only always more than two men, but he is more than millions of men. Whatever mankind has achieved was the work of personal, original minds and souls, who thought for themselves, spoke in their own name, conformed to nobody and nothing to begin with. These original minds and souls ought to be trained and made to work as such. Everybody should be taught first of all to become as original and personal as possible; and this is more necessary to-day than ever before, because of the unequaled importance numbers have acquired in the modern world. For the more the material quantity counts, the more the real life and its values must step into the background.

"And this danger seems to me particularly great in the United States. The general outlook of this country is a curious mixture of eighteenth and twentieth century ideas. Everything belonging to the realm of applied science is more advanced than anywhere else in the world; but, on the other hand, America still believes in 'abstract man,' the man who, as such, is the same in all cases, all differences being due to education and environment. This idea of the abstract man is the foundation of all mistaken ideas of equality, the most pronounced of which is the idea underlying bolshevism. In reality there is no such thing as abstract man; man is concrete and unique in each case. The first thing we have to do to-day if we are to progress, is to get rid of this most shallow of eighteenth century prejudices. This is the most important lesson the World War and the World Revolution should have taught us.

"Indeed, as long as the uniqueness-quality is not emphasized above all others, as long as normalcy and like-mindedness are considered as ideals, education can only lead to ever-increasing barbarization. For the knowledge and efficiency a man acquires get their significance and value exclusively from the original life-force which makes use of them. If there is no such original force, then the best possible external education is often worse than the grossest savagery. For a scientifically trained savage is without doubt a much more dangerous creature than an ignorant savage. And man re-becomes savage when his personal soul and spirit remain undeveloped, as is more and more the case in modern mass education.

"Whether anything similar to the School of Wisdom would be possible or useful in the United States, depends on whether there is an individual American who incarnates a similar impulse and whether the response he could find would be wide enough to justify the creation of a corresponding institution. But I think that the example set by the School of Wisdom is valid for all planes of existence and all activities. In all respects, 'being' is more important than 'efficiency'; in all respects, depth of life is more valuable than external riches; in all respects understanding alone and not exterior knowledge leads to real progress, as opposed to mere success. I, personally, never meant to do more than create a symbol for meditation. Those who meditate it in the right way will find for themselves what they can do. This depends on them, not on me."

Forum.

BIOGRAPHER REFUSES TO NAME MOST CELEBRATED AMERICAN

Dr. Emil Ludwig, the distinguished German historian and biographer, recently revealed his methods in an interview published in the *Boston Herald*. "He has plans for the future which he says include a life of the most celebrated character in American history. The identity of this personage Dr. Ludwig shrewdly refuses to reveal.

"My method is to go to original sources," he told me in explaining his method of work. "I do not make use of the recently written books on my subjects—I go to the source. Also, I collect photographs of my man from his earliest days to his very last, and these are before me, as I write the successive stages of his career.

"You cannot write about a great man in the cool, dispassionate manner of the average scholar," he protested. "You have got to have a love affair, not just a marriage, with the person you are describing. You have got to be with him constantly; you must have him in your thoughts all the time. Without a little passionate, furious mad relationship to your subject you will not be able to make him live in your writings."

"My wife says I haven't the courage to write of women. I disagree with her. It will be difficult, though, because it is impossible to write of a woman without going deeply into her private love affairs."

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